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THANK-OFFERINGS.

Among the peace-offerings which the Israelites were accustomed to present at the altar of God, under Moses' law, were their sacrifices of thanksgiving for mercies bestowed upon the worshipers. These gifts were voluntary and very numerous. Sometimes they were *votive*, or brought in fulfillment of some *vow* made in time of trouble or danger, pledging the presentation of such a gift in case of deliverance; and sometimes they were simply *commemorative*, as expressions of gratitude for signal favors at the hand of the Lord.

Such gifts could have no moral value, unless they were brought with sincere and grateful hearts. As such they were acceptable to God, and doubtless were followed by further tokens of his gracious regard to his loving and thankful servants. But their worth was destroyed, if they were offered in hypocrisy, or vain-glory, or self-righteousness, or from any other motive at variance with the spirit and requirements of the Gospel.

The feeling which led the devout Israelite to multiply his thank-offerings to the God of Abraham was natural and commendable. Not that he could have any thought of requiting the mercies he thereby acknowledged; for what proportion could there be between the value of the gift and the vast benefits received? or what could the offerer present which he had not first received himself from the bounteous All-Giver? But things of little or no value in themselves may acquire a special worth from the depth and purity of the feelings which prompt them. The passionate kiss bestowed by a mother upon her babe has no appreciable value; but it may bespeak the intensity of one of the most precious and sacred affections of the soul. With what care and tenderness has a single leaf been preserved and cherished, when it chanced to be a token of friendship or of love!

The *feeling* which prompted the pious Israelite to bring his thank-offerings to God in Zion, is not at all peculiar to his system of religion. It grew out of the moral relations which must ever subsist between the Father of mercies and his thoughtful and thankful children. These relations are only strengthened and made closer by the clearer light and richer mercies of the Gospel. And so the *reason* of the thing still remaining, and existing with increased force, it would seem that the *thing itself* should also remain in some fitting and appropriate form.

It is true that the *form* in which our thank-offerings are made, must, of necessity, be changed under the Gospel

of the crucified and glorified Savior. There are no longer bleeding victims and sacrificing priests. These are all and for ever merged in that one great atoning sacrifice, in which they terminate as promises ending in final fulfillment. They are done away in Him who is at once the *victim* and the *priest*. By the blood of this *Lamb* our sins are expiated and washed clean away, and by the intercession of this great *High-Priest* of our profession, we are at peace with God, and our prayers and alms come up with acceptance before him.

But though the abolishing of the Jewish sacrificial system must enforce a change in the manner and shape of our thank-offerings, it only creates additional reasons for increasing their frequency and fervency in some way appropriate to the more luminous and spiritual character of the Christian dispensation.

The methods in which a grateful Christian may express his thankfulness of heart are almost innumerable. It may break forth in warm and glowing utterances of praise and devout acknowledgment, such as so frequently occur in the Psalms and Prophets; or in songs of joyful exultation, like that of Israel, when escaped from the bondage of Egypt and the perilous passage of the sea; or in benefactions conferred upon the house of God, in building or beautifying his sanctuary; or in giving "aid and comfort" to faithful and godly ministers laboriously fulfilling their sacred calling; or in relieving the temporal wants of the poor, the sick, and the unfortunate, particularly the "poor saints" in the household of faith; or in teaching the young, the ignorant, or the mis-taught to know the way of life, peace, and salvation; or in contributing not only in a stated and systematic way to the cause of Christian benevolence, but also by special donations, as special circumstances may invite, and our means may admit. The practice of acknowledging particular mercies by means of thank-offerings or free and spontaneous gifts to objects or associations of benevolence and charity, ought to be made far more common than it is or ever was. The practice is right in itself; it has high and holy precedents and examples to sanction it; it is a natural and becoming expression of filial gratitude to God; and by exercising that sentiment and giving it full sway and ready vent, it tends to increase the strength and activity of the sentiment itself, and so becomes both a token and a means of grace.

The *occasions* on which such thank-offerings may be properly made are innumerable as the benefits we receive from God. Some of them we will mention, though many more will suggest themselves to the truly thankful mind.

Such an act would be in order, on obtaining relief from dangerous and distressing illness:

Or when some impending calamity which may have threatened to overwhelm us with disease and ruin, is mercifully averted, and the peril is passed away:

Or when we have received some great temporal blessing; and the more, if the blessing came unexpectedly:

Or upon the birth of a child or grandchild:

Or when a child, or other object of deep natural affection and religious interest is born again, in answer to our fervent prayer:

Or when we have been blessed with any signal answer to prayer:

Or when we have received any remarkable spiritual blessings, in revived religious feelings, comforts, and encou-

raging manifestations of God's love to our souls:

Or on the anniversary of any of the more signal mercies of our lives.

Such are some of the occasions which may fitly be commemorated, and with profit to our own souls, by bringing, unsolicited and unprompted, our thank-offerings to the Lord. If brought in the exercise of right affections, they will be graciously accepted and richly rewarded.

And if there be any who feel devoutly thankful for the mercy which has preserved them, their fathers, and their children, from the dismal delusions and degrading superstitions of Rome, let them apply some of their thank-offerings for other mercies, to the diffusion of Protestant truth and scriptural godliness. Let them send their tokens of gratitude for the goodness of God, to aid and cheer the work of the AMERICAN AND FOREIGN CHRISTIAN UNION.

REPORT UPON "THE PURGATORIAN SOCIETY."

Recently, at a social religious meeting in New-York city, "The Purgatorian Society" was alluded to, and some statements presented. A poor widow had said, that "she gave five cents a month to that Society." "And sure," continued she with emphasis, "you will not blame me for doing so small a thing as that for the good of my soul!" Another, of her penury, gave to the same Society $1 50 for three masses to be said for the soul of her husband.

It was also stated that a grand mass had recently been celebrated at St. Patrick's cathedral, upon the anniversary of the Purgatorian Society. One of the speakers humorously suggested the appointment of a Committee to investigate the said Society. The hint was acted upon, and himself and another gentleman were chosen. A printed circular, well worn and soiled, which was obtained by a Tract visitor from a poor Romanist, was placed in the Committee's hands for dissection. This document, first of all, we present for the edification of all concerned:

PURGATORIAN SOCIETY,

Established with the approbation of his Grace the Archbishop of New-York, 1855.

Scarcely has a year elapsed since a few young men felt desirous of forming themselves into an union, each member contributing *Fifty Cents* a year, to provide a fund, that when one of their number should die they could have several Masses offered for the repose of his soul.

As the design of this Association became known, hundreds of persons sought admission, (many of the members having their friends in the Old Country enrolled.) The result is, that hundreds of Masses have been offered for the repose of the suffering souls in Purgatory, particularly for deceased members and the friends of members.

Almighty God has visibly manifested his approbation of this pious Association; for several of these young men, who were the first to contribute to this work of charity, have since been inspired by God to give up the world, and devote themselves wholly to his service, in that *Apostolical Work, the Education of Youth, under the rule of the Brothers of the Christian Schools, (whom, under God, we look to as the hope of the future Church of America.)*

There has been procured at considerable expense (having been advanced by a few members) a beautiful original design, exclusively for the members of this Society, which serves as a certificate of membership; also, to remind them "That it is a holy and a wholesome thought to pray for the dead."

The Chancellor of the Diocese has been appointed as General Treasurer of the Society, and is charged with the procuring of the celebration of the Masses.

For the convenience of persons desirous of joining this Association, a register will be kept at several churches in this city, wherein the names of members are to be enrolled; also, a certificate should be procured by each person on admission to membership. The Local Treasurers are to be furnished with authority from the General Treasurer, and shall pay over to said General Treasurer all moneys received by them, on the second Sunday of each month.

RULE 1.

A member contributing fifty cents a year, shall be entitled to the following benefits, viz:—Two Masses each month shall be offered for the grace of a happy death of all the members; and on the death of a member, the first eight Masses that are said for the Society shall be offered for the repose of the soul of the last deceased. *By forming this intention all the members are equally provided for at death, though thousands of miles distant.*

RULE 2.

Persons admitted as members in their last illness shall be admitted only to the general benefits, which extend to the deceased members and friends of members; also, to the most desolate souls in Purgatory.

"The martyrs' dark prisons, chains, and tortures, the roasting alive on gridirons, etc., were refreshing, when compared to the pains suffered by the souls in Purgatory." Such is the language of St. Augustine and St. Gregory. The angelic St. Thomas goes further, and says, "Their torments exceed that of our Blessed Lord in his Passion." EXECUTORS and others, who are charged with the responsibility of having Masses said for the dead, will have a dreadful account to render to God, if, by their neglect, those poor souls are detained in the fiery furnace of Purgatory.

The great doctor, St. Jerome, does not hesitate to affirm, that the souls which are tortured in Purgatory, for which the Priest is wont to pray in the Mass, while the sacrifice is celebrated, feels no pain."—(D. Thom. Opusc. 21, aliter 58; de sac. alt: C. 25.)

Next to the Holy Mass, Indulgences afford the greatest relief to the souls in Purgatory. Of the many indulgenced devotions, the following have been selected as most richly endowed with those "Celestial Treasures," as the Council of Trent calls them:—

No. 1. The Stations of the Cross is the greatest of all indulgenced devotions. Many souls may be released from Purgatory each time we practice this simple devotion, who otherwise might have to suffer for years in that prison of woe.

No. 2. All who have their Beads blessed by a priest, who can apply to them the Indulgence of St. Bridget, gain every time they say the FIVE DECADES, one hundred days' indulgence for the Creed, for each Our Father and each Hail Mary. To gain those Indulgences, it is necessary to meditate on the mysteries of the Rosary. *Those who cannot meditate, it sufficeth to say the Beads devoutly.*—(Decree of the Congregation of Indulgences, 1833.)

No. 3. *As often as you repeat the following Aspirations you gain* 300 *days' indulgence, each time*—Pius VII:—

Jesus, Mary, and Joseph, I offer you my heart and soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

No. 4. To all who say three Our Fathers, and three Hail Marys, in Honor of the Passion of Jesus, and the sorrows of the Blessed Virgin, gain 300 days' indulgence each time.—Pius VII. *All the aforesaid indulgences are applicable to the souls in Purgatory.*

Who is there that, on seeing their friend fall into a fiery-furnace, would not at least

reach a helping hand to rescue him? Perhaps a beloved mother, husband, or spouse, etc., are calling to us from Purgatory to assist them. This we may do with very little trouble :—

1st. *By Hearing Mass or Receiving Holy Communion for them.*

2d. *By giving alms to the poor, or putting it into the poor-box for them.*

3d. *By saying some Indulgenced prayers for them.*

(See Indulgences Nos. 1, 2, 3, and 4.)

4th. *By offering to God our daily labor for them.*

5th. *By joining the Purgatorian Society.*

For the love of Jesus, do some of these actions daily, for the relief of the souls in Purgatory.

If no higher motive, self-interest should at least influence us to assist the souls in Purgatory, that we may have them for intercessors in Heaven. I hold for certain, says St. Liguori, that a soul which has been released from Purgatory by your prayers, will, when entered Paradise, say to God :— "O Lord, do not suffer that soul to be lost, who has released me from Purgatory, and hastened for me the enjoyment of thy glory sooner than I deserved.—(St. Liguori, Novena for the Souls in Purgatory.)

Let the members be punctual in making their little offering of Fifty Cents a year, and there will be a succession of perpetual daily Masses celebrated for the relief of the souls in Purgatory. Thus, with our mite, we shall emulate those noble endowments of our Catholic forefathers for a similar purpose.

"The Purgatorian Society," thus set forth in its principles, policy, and ends, under the sanction of the Archbishop of New-York, cannot fail to provoke investigation.

Purgatory is a "peculiar institution." How it came to be known in this world, does not appear; but as it was made for our Roman Catholic brethren, they ought to know. It is their half-way house between Paradise and Perdition, or more precisely, midway between heaven and hell. Heretics pass straight through it to the pit beyond; and that so swiftly, that the virtue of ten thousand masses, were it borne on angels' wings, could not overtake them. Protestants, therefore, are through-passengers, deprived of the privilege of stopping on the way. Romanists, supplied with way-tickets on their way to heaven, halt at feasible points along the Purgatorial coasts. The region in question is divided into several spheres, corresponding with the seven heavens, the most promising being the station of those who are likely to be drawn out the soonest, which depends upon the masses said for them, and these again upon the money.

It was discovered that *old bones* possessed great powers and virtues, not at all confined to this world. The argument was the more unexceptionable, because, unlike Purgatory, they could appeal to a scripture fact: see 2 Kings, 13 : 29. The corpse of a dead man touched the bones of Elisha, and was immediately restored to life. *Ergo*—If a Jew's bones, under the circumstances, restored a dead body to life, much more shall the bones of a Catholic saint and martyr give life to a soul.

Forthwith the power of old bones was brought to bear upon Purgatory both as a preparation for it, and for the benefit of the souls already bound in Limbo. The very first experiments were so successful that it opened a new branch of Roman trade, the fruits of which have been manifest in the deliverance of multitudes from torments worse than those of "the gridiron." (See Purgatorian circular.)

It is a blessed thought, that it may fall to the lot of the present Pope, who has fathered the Immaculate Conception, to reduce the Purgatorian process

to a mere nominal discipline; so that his successor may see his way equally clear to extinguish its fires entirely,—having served the purpose of its creation, the soldering of the true church.

It appears, that in the Pontificate of Fathers Leo and Luther, there were dealers in Purgatorian stock whose zeal outran their discretion. One Tetzel, a *friar*, (the very title smells of the Purgatorial "gridiron,") was favored by Pope Leo with a commission to gather stones for St. Peter, to build him a church, inasmuch as "his bones were rotting in the rain and mud of Rome." Upon this point Luther did not agree with his learned pontifical brother. Luther objected to Tetzel's exposure of the supposed facts of Purgatory, charging that he drew the pictures a little stronger than the originals would warrant. He could not reconcile with the law of acoustics, the idea that the clink of a coin was heard in that remote region. He did not believe that one of Tetzel's customers could escape from Purgatory by having his certificate pinned to his soul. Luther soon resorted to extreme measures—he struck out Purgatory from the list of the powers of the world to come. As the result, Purgatorian stock was utterly swamped in vast districts, and fell below par everywhere.

It is now in order to speak of the present standing of Purgatory in the Roman Church, and of its recent offshoot, "the Purgatorian Society."

Purgatory being a church institution, is of course under ecclesiastical jurisdiction. Consequently it is in order for Dr. Hughes to establish the Purgatorian Society, to operate as a central power, through which may pass all the lines of influence that reach the Purgatorian state. Those are masses, indulgences, beads, rosaries, aspirations, the five decades, Hail Marys, and especially the *joining of the Purgatorian Society*. These "celestial treasures" constitute "the sinking fund" of the Holy Roman Church.

Considering the interests at stake, your committee cannot expatiate too warmly upon the philanthropy of this comprehensive charity. It provides for the grace of a happy death, and shields the soul by its certificate, at trifling expense, from Purgatorial fires. While the operations are going on, i. e. "the sacrifice celebrated for the *repose* of the soul," "it sleeps well," "and feels no pain." Good chloroform!

And here the moral value of money comes in as an element of power, to rob death of its sting, to relax the clutches of Satan, and to bear the soul fleetly and triumphantly through all the stages of Purgatory; yea, even with magnetic speed, *if expense is not spared.* Executors are solemnly urged to charge, under the item of necessary expenses, heaps of money for the redemption of the rich testamentarian's soul, if they would not be held to answer and suffer at the expense of their own. Paul, who lived before Purgatory was heard of, said that the love of money is the root of all evil. But something must be pardoned in the Purgatorian Society, who love it as the root of all good. Emphatically, no monied man need lose his soul, or stay a day in Limbo, if in life or by his last will he fully patronises its sinking fund. Truly, the institution seems happily adapted to effect a total revolution in Purgatorial experience; and if benignantly extended, it having discretionary powers, we see not why it may not close up the prison gate, or at least stop all souls upon the threshold, and put them straight through to Paradise. Multitudes, we are informed, have taken out papers of relief

or insurance, wisely willing to secure for their souls an easy passage to that place whose torments are so tragically described, and a swift transfer from it. And as the papers, pre-paid, take effect at death, benevolent hearts have been moved to insure "their friends in the Old Country," so that when they die the benefits may reach their souls with telegraphic speed. We see not why, on this plan, Purgatory may not soon get to be entirely useless for want of occupants.

The priestly board of underwriters have strangely forgotten to tell what sends men to Purgatory or Perdition—whether it is *sin* or the Church of Rome. It is to be feared that it is the latter.

"A word to the wise is sufficient." We respectfully object, also, to the witness of St Liguori, unless it can be shown that he has returned from those regions, and left his personal testimony on record. The holders of Purgatorian stock ought not to rely too strenuously upon the intercession of any who leave Limbo before their time is out, on this ticket-of-leave system, which is of very doubtful virtue. The principle of "self-interest" in matters of charity, though endorsed by his Grace, is not underwritten in heaven.

We suggest to the board of underwriters the propriety of a little more definiteness in their circular, as to the length of Purgatorial probation. For if one can lop off one hundred or three hundred days of it by saying ten words, or counting a few beads, he can subtract five hundred years from that probation each day of ten working hours, by only a moderate application of such means of grace, or the amazing sum of 182,500 years by one short year's "indulgenced devotions." Now, here is the rub—either the whole period is substantially immeasurable, which, if so, they should have the frankness to state; or their appliances for getting out of it are so many, and so simple, as to excite suspicion that the "horrors of Purgatory" are possibly a stupendous humbug, and that Purgatory itself has long since been used up. Any how, under a process so cheap and easy as this, it must be stripped of all its terrors.

In conclusion, your Committee remark, that such a scheme could only have originated among a people of comprehensive views; and hence its birth in this noble country and in this mighty city. We are again reminded of that grand old prophecy of an Irish Bishop—

"Westward the star of empire takes its way."

The benighted people of the old country must regard this spiritual discovery as one of the brightest scintillations of that westering star. Luckily for them, if not for us, they can catch its beams by proxy. And as it works on the principle of the American and British Ocean Telegraph Company, "thousands of miles make no difference." Let them attend to the initiation fee, and the annual offering of fifty cents a year punctually paid, and rest assured of Purgatorial relief at the very nick of time. In the contemplation of this ingenious and far-reaching charity, the sage Berkley must have broken out into that classical exclamation,

"Time's noblest offspring is the last!"

Respectfully submitted by the Investigating Committee.

March 14, 1857.

WAS PETER EVER AT ROME?

This may appear to some persons as a merely speculative question, without practical result, even should a perfectly decisive answer be rendered. But this is a mistake. The Romish Church lays the utmost stress upon the supposed residence of Peter in Rome as its first Bishop. Now if it can be proved that Peter never was at Rome, or that his being there is a very doubtful matter, then a huge mass of superstition, heresy, false doctrine, and cumbrous ceremony will be at once swept away, and many who have believed in the "lying wonders" of Rome will be led to renounce their trust in such a system.

The Romish priesthood assert that Christ constituted Peter his vicegerent on earth, and that Peter's official seat was at Rome. They also assert, that when Peter died he left his power and authority to the Bishops of Rome, to be perpetuated by them in the line of their succession. In order to overthrow these assumptions, *it is not necessary to the truth of the Protestant cause that Peter should never have been at Rome.* To assert this would be a manifest absurdity. We may imagine Peter to have traveled in Italy and to have visited Rome; or even that, as tradition says, he was there martyred by the tyrant Nero; without in the least admitting that he was constituted "Bishop of the Diocese of Rome," especially as this pretension did not obtain sway until corruption had begun to manifest itself, and the spirit of his Eminence Cardinal Diotrephes had developed itself in the chief pastor of the churches at Rome.

On the other hand, the opposite opinons, that Peter is the head and foundation of the Church of Christ, and that the Romish is that Church, will be overthrown, if it should appear that Peter never saw Rome. All arguments which uphold the Romish Church based on such assumption, are without a solid basis, and must fall. If there be any devout Romanist who is anxiously inquiring for truth, and whose faith in that system is grounded on the primacy of the Apostle Peter, we would join issue with him on that point, and narrow down the whole field of controversy to these questions:—Was Peter ever at Rome? If so, did the fact of his presence there constitute him Primate, etc.? To the principal question I will, in the first place, present the evidence affirmative; secondly, the negative side of the question.

As far as the Scriptures are concerned, the Romanists have not the shadow of a proof that Peter ever saw Rome; which is "passing strange," when we consider the vast consequences made to hang upon it. They are therefore obliged to rely on the testimony of ancient tradition, which is also very weak and unsatisfactory. Let us see what it amounts to. Eusebius, the first who asserts anything distinctly on the subject, says, that Origen says that it was received as a fact in his day, (A. D. 240,) that "Peter went to Rome after having preached to the Jews of the dispersion," "and was there crucified with his head downwards." Jerome still later says, "that he was buried at Rome, in the Vatican, near the Triumphal Way." Lactantius also writes to the same effect, and so do the monkish writers succeeding him.

Origen, then, in the middle of the third century, is one of the earliest

writers who speak of this subject. All the testimony on that side is derived from tradition. There is no real, reliable, historical record corroborating the monkish legend. The following *indubitable* fact is offered to prove the verity of their story:—"A principal design of Peter's coming to Rome was to oppose Simon Magus and his pretended wonders. At the first interview, the magician engaged to ascend into the air and fly about. This he did, with the help of Satan; but Peter invoking the name of Jesus, the devil was so terrified that he left Simon Magus to take care of himself, who fell and broke his legs. The impression of the Apostle's knees in the very stone where he kneeled, and another stone tinged with the blood of the magician, are still shown at Rome to demonstrate the truth of the fact." After this proof, if any one dare to doubt that Peter was at Rome, he is a heretic, "ipso facto."

The foregoing, omitting, for brevity, many fainter and less reliable allusions, is the sum of the strongest testimony in proof that Peter ever saw Rome. We think it is a very meagre array. It is tantamount to this: Archbishop Hughes would say that his predecessor, Dubois, declared that Cardinal Wiseman stated, that Cardinal Bellarmine reported, that he read in Jerome, that he could prove from Epiphanius, that he got it from Lactantius, that Eusebius said, that Origen had heard from an ancient source that Peter was crucified at Rome with his head downwards. What a marvelous bump of veneration do Romanists possess!

Let us see now what can be said on the negative side of this question.

The New Testament is entirely silent on the point; from which fact we conclude that Peter either was never at Rome, or never there in the character of Bishop of the churches in Rome. As we have to depart from direct Scripture proof to gather our testimony, it is evident that the negative proof must be either conjectural, analogical, or inferential, or all combined. Trying the question, then, by these methods, we conclude that Peter never was at Rome, as its Bishop, (and perhaps never there at all,) from the following reasons:—

I. From the fact that he would have no reason for going there, seeing that he was the "Apostle of the circumcision," that is, to the Jews alone. Gal. 2: 7, 8, 9. In the state of the world at that time, it can hardly be supposed that Peter would abandon his work, and interfere with Paul, the apostle of the uncircumcision.

II. From the address of his epistle—this was "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." If he were the Bishop of Rome, it is strange that he did not mention the Romans in any way. How is this omission to be accounted for?

III. From the subscription of the epistle, which was from Babylon, not Rome. This, with the last proof, shows that Asia (not Europe) was the field of his labors. But if any should say, as Jerome does say, that by Babylon Peter meant Rome, then he would be gored by the other horn of the dilemma, and surrender *without argument* that sore point which so troubles Romanists, i. e. that Rome is the mystical Babylon. This of course depends on higher testimony than Jerome's.

IV. From the contents of his epistles, abounding in arguments drawn from the Old Testament, with which the scattered Jews would be familiar—the Romans not so much so.

V. From Paul's omitting to name

Peter's being at Rome in any of the epistles sent from that city—especially as Peter is not mentioned in the salutation at the end of 2 Timothy. It is morally impossible that Paul could have mentioned the names of less eminent men, and also women, without specifying Peter, had he lived at Rome.

VI. From 2 Tim. 4: 16: "At my first answer, no man stood with me but all men forsook me." Can it be supposed that the ardent, undaunted, loving Peter would have forsaken Paul at such a moment, if he were the Bishop of Rome—he who had suffered every kind of persecution himself for Christ's sake?

VII. From the fact that in no way does Paul, "the Apostle to the Gentiles," allude to Peter's presence at Rome, either as equal, helper, or opposer. Now, it is incredible that Paul, who would have derived such support from Peter's presence, should omit to mention him, especially if he were recognized as "Primate," "Lord High Vicegerent," "Vicar of Christ," "Prince of the Apostles," "Foundation of the Church," "Helper of the Faithful," "Chief Bishop of the Church Universal," and "Lord High Keeper of the Keys of Heaven and Hell." Why, if only the Milesian Archbishop of New-York goes to Havana or to Rome, the event is duly chronicled, especially by that portion of the press who are anxious to sprawl down before him. How much more have we a right to expect that Paul would make mention of the "President of the College of the Apostles"—him who is head of all things to the Church, according to Roman doctrine. He only mentions Peter in his epistle to the Galatians; and what he says there only relates to their interviews at Jerusalem and Antioch, not a word about Rome. Moreover, what he said to Peter at Antioch would prove that Paul was in no way inferior to Peter, since he rebuked him openly to his face.

From the foregoing considerations, we may safely conclude that Peter was never engaged in promulgating the Gospel at Rome, and that he was not its Bishop in any sense of the word; besides, the great balance of inferential proof warrants the conclusion that he was never at Rome at all. What a huge mass of ecclesiastical dust and cobwebs does this sweep away! This alone suffices to overturn the venerable fabric of Romish superstition, and level it with the ground. And now, this heavy pile of Roman and Gothic architecture is overthrown, let us dig a little into the foundation and see what the corner-stone is like. The Romish priests say that eighteen hundred years ago (six hundred too much) the building was erected, and that a certain kind of stone, variously called Kephas, Petrus, Pierre, or Peter, was laid as the foundation. But what do we find? Nothing but a decayed, crumbling stone of the kind called Rome-ance, of the consistency and durability, not of Saint Peter, but of Salt-Petre, and the building itself reared in honor, not of Peter the Jew simply, but of Ju-piter, changed by the Romans of the fifth century into St. Peter.

The following outcry of vehement indignation against Papacy came from the mouth of the President Arnould, Bishop of Orleans, in the tenth century: "O deplorable Rome! thou who didst make known to our ancestors the glorious light of the fathers of the church, thou, in this age, hast only covered us with a profound darkness which will be unendurable in ages to come!"

CONVENTUAL JAILS.

Every convent is in its very nature a prison. They are constructed as much to restrain and confine those who are induced to enter them, as to exclude the observation of all who are without. The will of the superior is as absolute within those high walls, barred windows, and bolted doors, as the will of the sea-captain on board his ship, and "off soundings." More; the power of the superiors, removed as they are from all legal surveillance, and from the wholesome restraint of public inspection of the internal administration and discipline of their establishments, is more dangerous to those under them than the power of any commander at sea. The longest voyage must come to its close, and once more in port, the abused and oppressed sailor may demand and secure legal protection and redress for his wrongs. But the poor novice or wretched nun is embarked on a voyage for which there is no haven but the silent grave. Cut off from intercourse and sympathy with friends outside of her prison-walls, till she feels in doubt whether she has a friend left in all the world—subjected to a system of espionage and repression, cunningly devised during successive ages by crafty and despotic minds, to repress all natural feeling, and crush her spirit and individuality—broken down in health and moral energy—her whole soul stagnated by a weary round of labors and penances—she loses the power to effect her escape, till at last the very desire for freedom dies out, and with a "dropping down deadness" she yields to her fate. Occasionally one of more than usual energy and courage will, with much difficulty and terror, effect an escape. An indignant public listens for a moment to the tale of her wrongs, and declares such things to be intolerable; and then the indignant public gets angry at something else, and forgets the poor pining nuns, expiring by inches in their gloomy cages. Once in an age, a frantic mob, in an outbreak of popular fury, such as Lord Bacon calls "wild justice," may sack a convent, in revenge of the wrongs of some inmate who has broken out, and told the story of her prison-house. But this reprehensible violence only leaves the matter worse than before, and produces a reaction which protects the moral nuisance. No legislature, though its main duty is to protect above all things, and at every cost, the liberty of the citizen, dares to enact a law which may at least regulate conventual life, and prevent some of its grosser abuses. Oh, no; legislators are professed politicians, and it will never do for politicians to do right at the risk of losing a vote, where blind, priest-led Papists are taught to cast their ballots as they are bidden to do by their "father confessors;" and so, as courts of justice can only define and execute the laws—not make them—even the temple of justice affords no redress for the cruel wrongs of the repentant captives whom superstition has ensnared and caged.

We are led to make these comments by reading in the daily papers the following letter from one who has just escaped, as a bird from the snare of the fowler:

"MOUNT WASHINGTON, March 11, 1857,
HALL TAVERN, Bullitt Co., Ky.

"*To the Editors of the Louisville Journal.*

"I notice in this morning's Democrat an article in relation to the escape of a young lady from Nazareth, a Catholic institution

near Bardstown, Nelson County, Kentucky.

"I am the fugitive spoken of, who escaped from that institution, the corruptions of which nothing but eternity will disclose. I was placed in this institution, January 28, 1856, by my brother, who resides in Nashville, Tenn., with positive instructions that he did not wish me educated in the principles of the Roman Catholic religion, leaving that discretionary with myself.

"While attending since that time I have been subjected to the severest kind of religious discipline, contrary to my own feelings. My reasons for leaving the school are these: I have been repeatedly confined in a room, two, three, and once five days at a time; deprived of my allowance of food, for no other reason than that of *refusing to go to confession*. This, and a variety of other punishments, have been inflicted, from time to time, exhibiting a disposition like anything but that requisite for a student far from home and under the protection of the teachers.

"Their regulations are such, that no letter written by me could inform my friends of my condition. At length, when their commands were past all endurance, I determined to make good my escape at the first opportunity, which I effected February 16, at 8 o'clock P. M. Having been all day in close confinement, I made my escape during prayers. I remained all night in the neighborhood, and between four and five o'clock next morning I hastened on foot to beyond the reach of my pursuers. At two o'clock I was overtaken by the overseer, on horseback, two miles beyond Mt. Washington, on my way to Louisville.

"He demanded my return: I protested and told him plainly that I would not go. He then urged me to go back to the hotel at Mt. Washington, which I did, being first advised to do so by a gentleman who was accompanying him, assuring me that I should be protected. On the night of the 17th Dr. Mattingly called for me at 12 o'clock, but, refusing to see him, he remained all night, and the next morning urged me to return with him.

"To the people of Mt. Washington, and particularly to Mr. Hall and family, under whose kind protection I am at present,—until the arrival of my brother,—I tender my sincere thanks, for their kindness and sympathy in my behalf.

"The statements I have made I affirm and declare, as God is my Judge, to be the truth and nothing but the truth.

"Yours with respect,

"MARY E. B. MILLER."

There is no reason for regarding this case as at all peculiar in respect to the abuse practiced, contrary to express covenant, to compel this young lady, by severities and punishments, to repair to that abomination, the CONFESSIONAL. The brother who confided an orphan sister to such unworthy keeping, we doubt not, meant to do well for her; but he is apparently one of those loose-jointed Protestants on whom all the teachings of history make no impression, and who will never learn till taught by bitter experience, and often when the experience comes too late to be of any use, that "no faith is kept with heretics" by priests and abbesses. No language is too strong to reprobate such a breach of trust on the part of teachers, who ought to "stand in the parent's place" to one sent far from home, and confided to their sense of honor and moral obligation.

Will the Legislature of Kentucky provide any remedy for such wrongs? Will this flagrant instance of oppression, practiced within their borders, induce them to take any step to prevent numberless repetitions of the wrong? Will they take measures for the proper inspection of convents, conducted, indeed, with all decorum and due respect to the rights and feelings of their rulers; but yet so as to give full protection and opportunity for relief to any who may be suffering under the abuse of authority?

Take the case of others who have

been treated like Miss Miller, and like her have succeeded in breaking out of their cells. As for instance, Miss Reed, who fled from the Ursuline Nunnery on Mount St. Benedict, in Charlestown, Mass.; and Miss Olivia Neal, who, after nineteen years' confinement, twice escaped from the Carmelite Nunnery in Aisquith-street, Baltimore, Md., and was once taken back by force, and a second time by a gross perversion of law; and Miss Helen Grier, and Miss Josephine M. Bunkley, who both got away from the St. Joseph's Nunnery at Emmettsburg, Md.

These examples, as well as Miss Miller's, and others that might be cited, show that there have been those who have been wickedly and unlawfully restrained of their liberty in these "priests' prisons for women." And when we take into account the extreme difficulty of effecting an escape from one of these conventual jails, and the many discouragements which deter the timid and spirit-broken inmates from the bold attempt to regain their freedom, we cannot doubt but that a much larger number have pined and died in hopeless captivity. Many are now drooping to their cold graves as the only release from their cruel durance.

Is there never to be any legal redress for these wrongs? never any legislation to prevent them? Shall our State governments continue to inspect most vigilantly their own penitentiaries and asylums for lunatics, to see that no madman or murderer suffers any oppression or grievance at the hands of those to whose care the State itself has entrusted them; and shall nothing be done to protect helpless females from the irresponsible power of those who hold them in *duresse* in private prisons? Shall our courts issue their writs of *habeas corpus* to defend a daughter from the too strenuous but well-meant endeavors of a loving father seeking to prevent her, though of age, from contracting an unworthy marriage; and shall those who have no father to take their part be abandoned to the tyrannous caprice of a "lady superior" and her stern and secret discipline, so often fatal to the reason and the life of her captives?

When will our laws make just and wise provision for preventing the abuses of the conventual system, by means of enactments for the due inspection and regulation of convents?

FOREIGN FIELD.

FRANCE.

In our last number, we spoke of a purchase which had been made in Paris, by two spirited American gentlemen, of the British Chapel in the Rue d'Aguesseau, acting in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION. Rev. Dr. Kirk, who had gone out fully empowered to act for us in the matter of providing a place of worship for our countrymen there, on his arrival found the purchase awaiting his decision for its confirmation or otherwise. He was much perplexed in coming to a decision. For while the purchase, in a pecuniary point of view, was very advantageous, and the building a good one; yet, on the other

hand, it stood in need of considerable repairs, and had no accommodations for Sunday-schools and prayer-meetings. And more than this, it was evident that the feelings of the British brethren would be deeply hurt, if the property were to pass out of their hands. This last consideration, and the desire to cherish the most friendly relations with our English fellow-Protestants, prevailed with Dr. Kirk, and the judicious advisers with whom he took counsel on the spot. They gave up their contract, and at once took vigorous measures to purchase a piece of ground in the *Rue de Berri*, and build such an edifice as is wanted. It will be considerably larger, and much more commodious, according to American ideas, than the place first contracted for. The land, which has been purchased and one-third paid for, cost a little more than eighteen thousand dollars. The construction, and other expenses, will amount to twenty-eight thousand more. Such pecuniary arrangements have been made, in reliance upon the well-known zeal and public spirit of American Christians in Paris and here at home, that the building is already begun, and is under contract to be finished in July. We hope that all friends of this enterprise, which now promises to become the most important missionary station the American churches have ever planted abroad, will be remembered by thousands at the throne of grace. We hope, too, that those of them who have not as yet contributed to the work, and especially such as have been in Paris, and know by painful experience the need of such a source of holy influence there, will be prompt in coming to the aid of this great and good work.

We give below two letters, received at this office from the Rev. Dr. Kirk—one in relation to his special mission for the new church, and the other in reference to the religious aspect of things in France. He is preaching, for the present, in the Taitbout Chapel, which has been kindly loaned for the purpose. All things are full of promise, and this devoted man of God has been warmly welcomed by his friends in that country. He is working with singular industry and zeal, and is laboring in hope:—

PARIS, Feb. 20, 1857.

REV. A. W. McCLURE, D. D.

DEAR BROTHER:—I have never regretted, since my arrival in this city, the steps I have taken in reference to the work I have now in hand. The task assigned me I anticipated to be the most difficult of my life; and certainly upon no other have I entered with a deeper sense of the indispensableness of a Divine benediction to ensure success. It might make an interesting history in itself, to recount the steps already taken, the obstacles encountered, and, by the favor of God, removed. This might, however, prove to be tedious to many of your readers. I will therefore abridge the story, and give you a sketch of the *leadings of Providence in establishing the American Church in Paris.*

I arrived in Paris on the 6th inst. (Friday,) and commenced on Saturday searching for the friends of the enterprise. Mr. Curtis, the treasurer of the former committee, was the first I naturally called upon. He was not in his office; but a letter had been left there for me from Mr. Little. This contained the cheering information that Dr. Evans and Mr. Dale had purchased a chapel for us, and were awaiting my decision as to keeping it for our use. I soon found that the Episcopal Church which had worshiped in it was greatly distressed at the prospect of losing their house of worship. And very soon a message came from Lord Cowley, the British Ambassador, requesting an interview, (unofficial,) in reference to the affair. He treated the subject very fairly, but earnestly entreated that we should sell the church to his coun-

trymen; (we having purchased it from its owner, the rector, who had retired from Paris from want of health.) My reply was, that due regard should be paid by us to every interest and every feeling in considering the case; and, that it would be with us an object of great importance to restore the building to the British community in Paris, and thus contribute to promote kindly feelings between them and our fellow-citizens. Dr. Evans and Mr. Dale and myself then took the matter in hand vigorously—searching for a lot of land, engaging the services of an architect, and preparing the way for the authorization of our movements by the civil authorities. In the latter I called on our Ambassador for his aid, and found him disposed to do everything in his power. It was exceedingly difficult to find a convenient lot at all within the compass of our means. At length we found one; but it was very difficult to ascertain what steps we must take to obtain permission to erect our chapel, and to secure the title to a foreign Society. And then we had not enough money pledged to meet much more than two-fifths of the cost of the land and building. Very soon we discovered competitors for the lot, who were likely to outbid us. This became so alarming that we concluded to go forward, and trust to the honor and the religious zeal of our countrymen, and secure the land. When we had done this, and notified the British Ambassador that we had given up the Rue d'Aguesseau Church, and purchased that lot, congratulations came in upon us from every quarter; both in reference to the giving up that church, and the low price at which we have obtained so eligible a site. It is far from what used to be the centre of Paris, but near the future centre, literally in the west end of the city.

The site happens, as I now find, to be that selected by the Rev. Mr. Shedlock for the British Congregational Church; and which, he tells me, he has been for more than two years urging his countrymen in England to secure for a chapel. He rejoices, since they will not take it, that we have purchased it. Among the other expressions of thanks, Dr. Evans has received one from Lord Cowley, very cordial and full. He has likewise written thus to me:

"PARIS, 21st February, 1857.

"REVEREND SIR:—I have the honor to acknowledge the receipt of your letter of yesterday's date, in which you are kind enough to congratulate me on the issue of the negotiations in reference to the chapel in the Rue d'Aguesseau. I shall never forget the spirit of moderation and conciliation which you and others have shown during the progress of them, and which proves you to be true sons of that great nation whence missionaries for the propagation of religious truth are spread over the world.

"I trust that the church, which you are come to found, will soon rear its head, and, under the blessing of Divine Providence, become a source of benefit and comfort to your countrymen.

"I have the honor to be, sir,

"Your obedient servant,

"COWLEY."

By the next mail I may be able to tell you that the government has authorized our opening a new house of worship, and given me the right to hold the property as the Trustee of the UNION; and that the first spade has been struck into the ground.

May its spiritual history be as prosperous as its temporal has thus far been.

Yours most truly,

EDW. N. KIRK.

PARIS, Feb. 27, 1857.

REV. A. W. MCCLURE, D.D.

DEAR BROTHER:—My time and thoughts have been so completely absorbed in our church affairs, that I have not been able to look around me yet, and comprehend the France of to-day; only I am sure it is no more the France of '98, nor that of '48. Perfect political tranquillity on the surface; what may be working deeper I know not; only sometimes an article in the newspapers shows that socialism has not ceased its fermentations entirely. My present impression is, that the French character is undergoing important and beneficial changes. The alliance with England is not only an

effect, but also a cause. It seems to me evident that the Emperor understands his people better than any Bourbon or Orleanist ever did; and that he has learned profounder lessons by his foreign residence and his severe trials, than his predecessor ever learned. The most painful feature of his reign is, that with such an ascendancy as he has acquired, and with such energy of will, he should still suffer the priests and petty magistrates to persecute for religious opinions. A case has just come to my knowledge, in which one of the national Protestant churches has been kept out of their house of worship by the police, under these circumstances: The house needed repairs to such an extent that no worship could be performed in it for several weeks. When the repairs were finished, the people went back to their house of worship, but found the gendarmes at the door, forbidding them to enter. Now, I do not know how far the Emperor may think it impolitic in him to interfere in such a case; but I have sufficient reason to believe that such things do not commend themselves to his judgment. And I, moreover, believe that if this case should, by any means, come to his notice, he would set those gendarmes to doing better work.

The carnival has just passed, and to me the most striking feature of it was a confirmation of my first remark. I never saw less folly on such an occasion in France, nor the people less interested in what they did see. The crinolines furnished the chief material of burlesque on the Boulevards. A gentleman, who has mingled much in the inferior elements of French society, told me that he was impressed with the evidence of a religious change operating there. The Gallican feeling has not yet died out, and the *Univers* gets sound "raps on the knuckles" from the other journals. To-day an article appeared in the *Constitutionel* which accused the Jesuit paper of lying. The occasion was an interesting one that brought out the accusation. A French bishop (evidently of the Ultramontane school) had dismissed some of his priests from their posts, without notice, accusation, or trial. They have appealed to their fellow-priests and to other bishops, who have consequently examined the case, and taken their part. The bishop finds himself in so uncomfortable a position that he has sent to Rome, and got the sanction of St. Peter's Vicar. It need hardly be said that, if true, the case is one of hierarchical oppression. There is manifestly a slow stirring of thought in France, that promises more than any of the violent outbreakings of popular passion, or even of religious zeal, that have characterized bygone days.

When the financial and architectural questions are off my hands, I may be able to report to you more fully the present religious condition of this great and interesting country. Yours truly,

E. N. KIRK.

SOCIETE EVANGELIQUE DE FRANCE.

PARIS, February 19, 1857.

REV. DR. McCLURE.

SIR AND MUCH ESTEEMED BROTHER:—Anxious to make you fully acquainted with the proceedings of our Society, we enclose our last quarterly bulletin, bearing date 15th January. From the details which it contains, you will perceive that so far as spiritual matters are concerned, the work of our Society continues to be abundantly blessed, and that our Society is still a mighty instrumentality for the promoting of the kingdom of our God. Were our financial resources more abundant, could we answer every appeal which is addressed to our Committee, it would be manifest that there never were so many facilities to establish new missionary stations among populations which feel attracted towards the Gospel, and quite disgusted at the errors and superstitions of their religion. How is it, therefore, that God, who originates these religious aspirations, and to whom the gold and silver belong, does not bestow upon us everything that is necessary to the

promoting of the Gospel cause in our own land? He means, no doubt, to try our faith; and, therefore, it is that we do not suffer ourselves to be discouraged by our present difficulties.

This year, all our Christian Societies are placed under difficult financial circumstances; and if we are straitened in our resources, we do not ascribe it to any diminution of the sympathy of our American friends. Far from it: their sympathy and affection are rather increased, owing to the struggle which we have maintained and are still maintaining in behalf of religious liberty. The Evangelical Society is considered as a mighty champion of that liberty. Our friends know that we are not impeded by any connection with the State, and that we can boldly stand forward wherever there is any encroachment upon that liberty.

Several reasons may serve as an explanation of the diminution of our financial resources. France is experiencing the consequences of several successive bad crops, and the extraordinary burdens of the past years of war. There is a great amount of destitution to be provided for. Besides, many particular humane or religious institutions have been established in our Departments, and require the efforts and sacrifices of those who have set them up. We are far from complaining of the multiplication of more Christian undertakings. We may consider them as one of the blessed results of the work of evangelization, to which we have devoted ourselves for these twenty-four years. Still, we may regret that that state of matters should tend to curtail our own resources; and we feel the more constrained to solicit the aid of our foreign brethren.

We are deeply thankful for your remittance of five thousand *francs*. (The first of exchange was brought to us by our excellent friend Dr. E. N. Kirk;) and we are no less thankful for the promise made by your Treasurer of another remittance before the end of our twenty-fourth financial year, ending 15th of April next.* You will judge how far it is necessary that we should be aided by our American friends.

When we published our last bulletin, herewith enclosed, our deficit amounted to 55,600 francs; it now amounts to 58,000 francs; and we have, moreover, to pay the sum of 30,000 francs before the 15th of April, to meet the liabilities of the year. Considered from a temporal point of view, our situation is truly distressing. But viewing it with the eye of faith, and recollecting so many unexpected deliverances which God has bestowed upon us, we do not suffer our hearts to be troubled. The arm of the Lord is not shortened. He may still deliver us. It is next to impossible that God should suffer all these works, which he has commenced, to be ruined. It is next to impossible that he should suffer the Evangelical Society to perish for want of support.

With Christian regards and much esteem, we remain, dear sir, yours very truly,

On behalf of the Committee.

DE PRESSENSE.

P. S.—It is with heartfelt pleasure that we have welcomed our valuable friend Dr. Kirk. The Committee of the Taitbout Church have placed their beautiful chapel at his disposal.

* The balance of the full sum appropriated to this Society, one of the four through which we operate in France, has been seasonably sent—making, with the amount acknowledged above, $2,500.—EDS.

LYONS.

The half-yearly Circular, mentioned in the letter below, has not come to hand. We regret this the more, because these documents are usually of very great interest, and it would have afforded us much pleasure to translate it for the satisfaction of our numerous readers. Lyons is a missionary station of great activity and vigorous spiritual life. Our readers may remember the case of the Church of Sain Bel, to which our esteemed correspondent refers. From this church, in the vicinity of Lyons, the permission to meet for public worship, which had been enjoyed for a considerable time, was arbitrarily withdrawn by the civil authorities in the Commune. The brethren, still persisting to meet for the worship of God, were arrested, with their pastor, to the number of forty-seven. On their trial, when they all courageously avowed their action, they were fined, the pastor, M. Charpiot, three hundred *francs*, and his hearers sixteen *francs* each; making, with the costs of suit and expenses of defense, a very heavy burthen on those oppressed brethren in Christ, who are all, like their Master, poor as to this world's goods.

EVANGELICAL CHURCH OF LYONS.

LYONS, 13th Feb., 1857.

DEAR SIR:—We have had the pleasure of dispatching to your address our half-yearly Circular-letter, just issued. It will have caused you joy to hear of the progress of a work in which you take an active interest. We need hardly recommend it to your prayers. Without having anything special to add concerning the cause in general, we are happy to be able to state, respecting the persecuted station of Sain Bel, that no aggravation has taken place in its position, and no positive interruption experienced in the meetings. The local authorities have, indeed, given to understand that there was danger, inasmuch as the continuance of meetings prohibited might provoke a fresh legal interference. They have, moreover, claimed payment of the fines and costs charged upon our friends by the sentence pronounced against them on the 19th November last; but no hostile proceedings have as yet been taken in consequence of their non-payment, our friends alleging that they do not feel themselves called to decide the question of payment whilst they are petitioning before the higher authorities. Meanwhile, the inhabitants are quietly looking on, in expectation of the result; a fresh hearer appearing now and then, and others manifesting their desire to attend, but waiting for the legal re-opening of the meetings.

May their expectations soon be realized to the satisfaction of all parties!

Please receive our thanks for the transmission of the interesting monthly Magazine of your excellent Society, and believe us to remain, dear sir, yours very respectfully and affectionately in the Lord.

For the Committee of Evangelization,
C. A. CORDES, *President.*

The REV. DR. MCCLURE.

BELGIUM.

The following communication is from Mr. Fulhol, a converted Israelite, and the efficient Secretary of the Evangelical Society, or the Belgic Christian Missionary Church—a noble title for an ecclesiastical body. In reference to the allusions to their pecuniary straits, we are happy to say, that while this letter was on its way to us, a remittance of $800, or four thousand *francs*, was on its way from us to them. We hope it will prove a seasonable succor. The sum is larger than we ever sent them before; and we shall be glad if, in another year, we can make it larger still. The brethren there are *working* Christians; and the exceedingly cheering statements in this letter will show

that they are not laboring in vain, and that God worketh with them.

BRUXELLES, Nov. 5th, 1857.

REV. DR. MCCLURE.

HONORED BROTHER:—I send you a short review of our labors and of our wants, entreating that they may be laid before the Lord, and held in serious consideration. Thanks to God, the work of our Society goes on in the most encouraging manner; and the six months just passed away have been marked by a considerable development of our missionary activity. At almost all our stations there has been progress; but this movement has operated particularly in the great centres of population. Antwerp, Ghent, Liege, and Brussels have been successively the theatre of religious events, which have made noise enough to attract the attention of the political press of the country, so that it has made many references to them.

Not to make this Report too long, I will not speak of the work which has been going on in the two cities first named. The *Chrétien Belge*, in its later numbers, has given many details, to which we refer any friends who may desire further information.

At Liége, the work heretofore so blessed under the ministry of our sainted brethren, Girod and Auberjonnois, has received a fresh impulse since the arrival of the new pastor, Mr. Durand. Twenty Romanists have been received to the Lord's Supper in the last three months, and others are applying for admission. Mr. Durand having hit upon the happy idea of giving public notice that, every Monday evening, he would have a service for the refutation of the errors of the great catechism of the diocese of Liége, hundreds of Romanists attended these explications, and more than once the hall and the stairs of the house were crowded with hearers. Latterly a French Papist missionary, the Abbé Camboldt, went there to hold conferences. He was not ashamed to assert, in one of his preachments, that Paganism had been introduced into Europe by the Reformation; and that England, having embraced the Reformed doctrines, had become Pagan. Mr. Durand offered to discuss these points with him in a public debate; and, upon the refusal of the Abbé, he has examined them in his chapel, after notice being given in the public prints. Such was the effect produced that he has been obliged to repeat his discourse three times, to satisfy the wishes of those who could not get in the first or the second time. This has brought him into relations with a great number of persons, and particularly with a great number of the students in the university, who have been to converse with him. At Liége, and its vicinity, colportage has also been most blessed. The sales had never exceeded eighty *francs* per month; but last January they exceeded one hundred and eight *francs*' worth of Scriptures and tracts. All around Lize-Seraing, six miles from Liége, where Mr. Cacheux is stationed, as our colporteur writes, "new doors are opened. Many copies of the Bible, the New Testament, and religious treatises have been circulated. You may offer them almost at every door and be well received.

"At Wandre, the people are at variance with their priest. They have built a small chapel at their own charge, and will have nothing to do with the priest. They are thinking of inviting Mr. Durand to preach in this chapel.

"At Cheratte, there are many who are seeking to know the will of their Heavenly Father. I have found there four friends, who, I think, may be depended on, though they are yet young in the faith. I have distributed here several copies of the Scriptures and a great variety of tracts."

At Brussels, the movement has been even more considerable, especially of late. One of our chief obstacles has been that we could not get the inhabitants of this great city to attend to the word of salvation as we wished; but now the adversary himself has furnished the means. That Abbé Camboldt, after a very short stay at Liége, came to Brussells, and for several weeks attacked in a most unheard of manner the Bible and Protestantism. According to him, *the Bible Societies are infernal machines, the most satanic persecution which has ever been stirred up against the Church.* With the Bible, deprived of the

interpretation of the Church, you may justify theft, brigandage, adultery, and set the four corners of the world on fire! We, Protestants, drive a trade in souls, buy up consciences, etc., etc.

It was impossible to keep silence under such blasphemies and slanders. The honor of the Gospel we are sent to defend and the interests of truth itself demanded a public protestation. A letter, signed by Messrs. Panchaud, Anet, and Filhol, in which he was defied to prove his assertions, and challenged to a public dispute, appeared in most of the city papers. Mr. Camboldt refused, as he had done at Liége. We felt it our duty to refute his assertions, and we announced, by bills posted on the street-corners, that we would hold public conferences in the Flemish chapel of Mr. Van Maasdyke, the largest place devoted to Protestant worship in this city. The conferences turned upon the right to read the Bible, upon Christian proselytism, upon Bible Societies, and other controverted matters. It is impossible to describe the lively interest with which they were attended. My colleagues, who have been here since the awakening, say they never saw anything like it. Each time, nearly twelve hundred people packed themselves into the place and as many more had to retire for want of room. Messrs. Filhol, Anet, Panchaud, and Durand, in turn, took up the Word, and it may be said that a full testimony has been borne, in this thoroughly Papal city, to the divinity, inspiration, and plenitude of the Scriptures, and their perfect sufficiency for the salvation of sinners. Moreover, Mr. Anat has published two pamphlets in reply to the assertions of Mr. Camboldt; and so eager were the public to get them, that nearly two thousand were sold in a few days.

We know not what may be the result of this fine movement; but it is impossible that so much seed should be sown among the people, and not yield in due season the most blessed fruit in the salvation of souls.

Mr. Jaccard writes to us, that he has made a highly interesting journey to Gottignies, and that a minister ought to be stationed there as soon as possible.

Mr. Poinsot earnestly entreats that he may have an assistant at Charleroi. On the field he cultivates is a rich harvest ready to perish, for want of help to gather it in. He insists upon his demand, because it is above all things necessary to save souls; and because when the Lord opens a door, it must be entered. A wide and effectual door is opened there. For some time past the audience has been increasing, and abundance of strangers frequent the worship.

At Gilly, a "village" of more than ten thousand souls, the brethren are very active in spreading the Scriptures. The colporteur, Olysse Hay, finds far more than he can do, and is asking for another colporteur to help him in that region.

Finally, Bruges, where is the largest Flemish population, next to Ghent and Antwerp, has of late occupied much of our attention. Pressing invitations have been sent to us from awakened souls there. We long to give them an evangelist; but here, as in so many other cases, we are hindered by the utter inadequacy of our resources.

Judge for yourself, dear sir, as to the state of our finances. We are already in debt; and from now to the end of June we must receive thirty thousand *francs* to meet our engagements, and this without attempting any new work, though on all sides, and more urgently than ever, we are invited to exertion. We entreat the earnest attention of your friends to our numerous and pressing wants: and we besecch them to ponder the growing importance of the missionary movement in *la Belgique*.—"When God throws open the gate, is it not infidelity to refuse to enter?" So asks one of our brethren, who has just written to us. When such wants are manifested all around us, is it not our duty to meet them? And let not our friends at a distance suspect that we are not trying to do all we can ourselves. Our churches are mostly composed of recent converts from among the laboring class; but we can testify that they contribute to the extent of their power. And though the farthing of the poor is as precious before God as the golden gift of the rich, we cannot rely upon the subscriptions

of poor laborers to carry on such a work as ours, which constantly enlarges itself more and more.

We know, dear sir, that you love our Society, and are interested in our operations; and the interest you have constantly manifested is a pledge to us that you will do all that you are able, to uphold the pressing appeal we are obliged to make.

Receive, Dear Sir, our most devout and fraternal salutations.

For the Committee,
E. FILHOL, *Secretary.*

SWITZERLAND.

The Canton of Tessin, (its Italian name is Ticino,) is a very mountainous district, inhabited almost wholly by Italian Papists. They are ignorant and have been reputed somewhat bigoted. But while the other Cantons were of late enthusiastically engaged in warlike preparations to defend their country from the threatened attacks of Prussia, the people of Tessin were busy in burning confessionals and protesting against the ridiculous dogma of the Immaculate Conception. The *Deutschland*, a strong Papistical journal in Germany, gives the following statements: "In Loco, the principal town of the Circle of Ouferone, the municipal Council resolved to do away with auricular confession, and the Festival of the Immaculate Conception was the day which they fixed on for putting their purpose into execution. On the 8th of December, the Festival of the Conception of the Virgin, all the confessionals were carried out of the church, and as soon as divine service was at an end, and the congregation had left the sacred edifice, a fire was made and the confessionals were tossed into it." This is a beginning, which, if not suppressed by force and cruelty, must lead the way to other reforms not less needed than the purging by fire of those sinks of sin, those sewers of immorality, those stagnant and miasmatic pools of reeking corruption and moral pestilence, those execrable plague-spots—the Romish confessionals.

We learn from the *Archives du Methodisme*, that an encouraging work of grace appears to have commenced among the Italians employed on the iron works at Lasanne. A great number of them attend the services held in their own language by a resident evangelist; and they have willingly and gratefully accepted numerous copies of the Word of God.

CANADA.

The French Canadian Missionary Society held its Anniversary at Montreal on the 28th of January. From its Eighteenth Annual Report we gather the following particulars:—

Montreal is regarded by the priests as their principal stronghold on the North American continent. They are not only more numerous and wealthy there, but they are also feudal lords under the old French laws. There is a church of thirty converts. At Point aux Trembles is the principal station of the Canadian Society. Here are "Institutes" for boys and girls, on which God has graciously poured his Spirit. During a part of the year three friars from different convents have resided there. They have renounced Romanism, and it is hoped two of them are converted to Christ. A fourth friar was not admitted, for want of evidence of sincerity and moral character. The congregation numbers one hundred, of whom twenty are communicants. There is also a small church at Belle Riviere. In the vicinity of that place there are twenty-four French Canadian families, numbering one hundred and fifty-one

persons, who have left the Church of Rome in consequence of the labors of the mission at Belle Riviere. Besides these, several other families have removed to the West. There are many other stations, which have been commenced so recently, that the fruits do not yet very fully appear.

There seems to be a wide scattering of the divine seed of God's Word among the eight hundred thousand French Papists of Canada; and we doubt not this sowing will yield a rich harvest of souls for the garner of the celestial Husbandman. And yet it is a startling fact, that while the Protestants of Europe and America spend during the year hardly $15,000 in evangelizing Canada, the French Society for the Propagation of the Faith (falsely so called) spends more than twice that amount in laboring to Romanize more thoroughly the same unfortunate country. Let Protestants think of this!

The number of scholars taught in the missionary schools is two hundred. There are over one hundred converts in church-fellowship. Many other converts have emigrated to the West or to the United States, to escape the petty persecutions instigated by the priests. It is certain that upwards of a thousand seceding Romanists have embraced Protestantism in connection with the efforts of the French Canadian Missionary Society, since it was formed in 1839. It has imparted a scriptural education to five hundred children, who, with very few exceptions, have adhered to Protestanism. It has eleven mission-stations, besides several out-stations; and during the year has supported about thirty missionaries of all kinds, who have wrought in the good work with a zeal and industry that will in nowise lose their reward.

VALLEY OF THE AMAZON.

Rev. Dr. McClure.

Dear Sir:—As ignorance is always the mother of superstition, so is the degree of intelligence that characterizes a people a tolerably fair way of judging the moral standing of a community. As we have now got fairly west of the Brazils, and in the eastern province of Peru, on the Amazon, it may be well enough to give an idea of their social bearing and general knowledge of matters and things, especially in reference to the many improvements of the nineteenth century, among which are steamboats, railroads, and electric telegraphs.

We are now at the town of *Loretto*, some *twenty-five hundred miles* from the Atlantic, and about fifteen hundred higher up the river than a "Vagor" had ever been, or even heard of by a large majority of the inhabitants. Of course we were visited by both great and small, who were at a loss to account for such an unearthly looking monster ever getting there. But great as their astonishment seemed to be while the steamers were lying at the bank, it was increased tenfold when they moved off like things of life, at such a rapid rate, without any Indian paddlers. For as there were a good portion of our cargo *live* freight, including some officers of the Peruvian government, bound for Lima, it became necessary for one of the boats to proceed some nine hundred or a thousand miles farther up the river, to the starting-point for the Pacific coast over the Cordilleras.

All things being ready, we weighed anchor and started for regions, to most of us, unknown; and where the sight of a steamer was a greater miracle than any that the "Lady of Loretto," as the Virgin is here called, had ever performed. We had a half-naked In-

dian for our pilot, who appeared to have no better idea of the river than the boat itself. The consequence was, that before we lost sight of Loretto we were hard aground upon a sand-bar, with six fathoms of water in the channel only a few rods distant. Now came their trial of faith in the "Immaculate Virgin," for she was appealed to most earnestly. The Governor-General had assumed the command of the steamer for the time being, though he knew no more about a steamboat than it knew about him. Here I learned a new item in navigation; for in less than two minutes the water was swarming with human beings, from the commander of a company of troops we had on board, down to his excellency's cook, all trying to *lift her off* with their heads and shoulders, as they had been accustomed to do their canoes in similar situations. But the steamer proved to be much harder to manage than one of their "hollow logs." It was really amusing to us of the north, to see governors, for we had three on board, deputy-governors, majors, captains, lieutenants, and soldiers, all *squatting* under the sides of the steamer, endeavoring to *pry* her off with their heads. Even a *padre*, who was a passenger, got into the water, and gave his valuable aid, both in muscle and appeals to the "Lady of Loretto." But all would not do. There the steamer was, and there she was likely to remain, for all the Governor-General and his host of advisers could do for her. Meanwhile, my companion from Lowell, Mass., kept hunching me on the elbow, and saying, "For goodness sake go and get the boat off for them." "Let them alone," I replied, "there are nearly enough of them in the river to pick up the boat and carry her into deeper water. It is time enough to give your assistance when it is asked for." Thus they worked away for nearly an hour, when his excellency condescended to ask aid from the infidels, the "*Americanos del Norte.*" I told him if the worthy padre would take the good Virgin for his *aid-de-camp*, I would take the engineer; and I had not the least doubt but we would soon get the vessel afloat again.

The engineer having a good head of steam on, while the good priest was dressing himself preparatory to calling upon the Virgin, his partner, for assistance, I rang the bell to reverse the engine, and directed the engineer to give her all the steam he had, which he immediately did, and off slid the boat, amid the shouts of the motley crew in the water, who had to use their own paddles to reach the steamer again. This was the first steam-miracle the Blessed Virgin ever had anything to do with on the Upper Amazon.

Nothing of interest occurred, only all the faithful committed themselves afresh to the keeping of the good Virgin until we reached the city of Nanta, the capital of the province. Here we were received very kindly by the authorities, especially the resident *padre*, who at the time was the ruling spirit of the place. He gave the officers and officials an entertainment at his house, where he appeared to be perfectly at home, and the best customer he had at the demijohn. He soon got so *limber* that he had to be carried to bed; where we left him fast asleep next morning, when we started.

Here the poor natives stand aghast as we go puffing by, wondering whether the boat is saint or sinner, or the spirit of some unknown monster of the "vasty deep." As we passed a large *ploya* (sand-bar) covered with Indians drying fish, I concluded to give them a

civil salute, and touched the steam-whistle, which, to them, gave such an unearthly and diabolical screech, that men, women, children, dogs, and monkies all took to their heels, and never halted until they plunged into the water at the opposite side of the sand-bar, and swam for the main shore. Whether they are running yet or not they never telegraphed us to say. His excellency said that they would never come near a steamboat again, or visit Nanta while one was lying there; but I think this is a mistake. At any rate, I was very sorry that I had frightened the poor creatures so badly, as I have never had an opportunity of making the *amende honorable*. Through this whole region of country *Deity* has very little trouble with the prayers of the people, as all their dependence is upon the Virgin. But I am afraid she has too much on hand to do justice to them all; so that I think it would be a right good plan to send out a few Yankee *Protestant padres* to assist in taking care of the immortal parts of these harmless and easily managed natives of South America.

Yours truly, R. N.

HOME FIELD.

ROMANISM IN OREGON AND WASHINGTON TERRITORIES.

The writer of the following letter, the Rev. Mr. Williams, till quite recently was engaged in missionary labors for the Society among the Spaniards in Valparaiso, South America. His health having failed, by consent of the Board he withdrew to California. With a view to its restoration, he made an excursion into the territories on the north of that State, wishing withal to ascertain their moral and religious condition, and to improve such openings for doing good as the providence of God might bring within his reach. His account of the state of things in the places he visited, by reason of the Indians and of the influence of the Romish missionaries upon the tribes there, will be read with painful interest. It is in keeping, however, with what the public have known from other sources, and in respect to Romish missions among heathen tribes elsewhere; and it adds another item to the weight of evidence already before the world, that Romanism is not Christianity, but its deadliest foe. When will our American churches come to understand it! When will the world be redeemed from its power!

The Board hope that Mr. Williams will be fully restored to health, and be able to give at least part of his time to missionary labors among the people in California, in behalf of the Papists, and in promoting the interests of the Society. Romanists are numerous there, and that portion of our field has strong claims upon the sympathies of the Christian community. But we submit the letter:—

San Francisco, Cal., Feb. 19, 1857.

Rev. Drs. McClure and Fairchild.

Dear Brethren:—I have just returned from my rambles in Washington and Oregon Territories. Your letter, with its fraternal salutations, is before me. As the steamer goes in the morning, I can do but

little more than acknowledge the receipt of it. You mention only the receipt of the letter I wrote you upon my arrival from Chili. I afterwards wrote fully by the next steamer.

Your proposition to spend a portion of my time in visiting the churches in your (our) cause will be kept in view. There is a *possibility*, though not very probable, that any people, among whom I might settle, would be willing to allow me to do this. As yet, of course, nothing can be determined. I expect more can be known of my future plans in a few weeks.

I had a great time of it traveling in the midst of rains and snows, high waters and deep mud, through Washington and Oregon Territories. I was preaching almost constantly among those wilds and sparsely settled regions, gathering together a few families where it was possible. There is a great want of itinerant ministers in those *mighty forests* and beautiful prairies.

I traveled much in open boats about the "*Sound*," and the smaller portion of it called "*Puget's Sound*." The various tribes of Indians are now peaceable. Yet in much of Washington Territory I had to travel like everybody else, with a pistol girded on me. It seemed so strange to me to be armed *to shoot mortal man*. Many have doubtless lost their lives by traveling unarmed; so that in some cases there is a little practical wisdom perhaps for ministers, even, to be armed with a small sprinkle of "*iron gospel*," as a kind of entering-wedge to the gospel of Christ.

During much of the last year, the people, where they had preaching, all went with their rifles and revolvers. Horrible barbarities have been committed by the savages on helpless women and children. They have literally been cut to pieces, hurled down into wells, their brains beat out, etc., etc., too horrible to relate. Yet, strange to say, the Romish priests have had their missions established among many of these tribes, through the patronage and protection of the Hudson's Bay Company and otherwise, for many generations. I had almost said, and may boldly say, that they have encouraged hostility by the Indians against Protestants; that Roman Catholics have traveled and do travel everywhere among the hostile tribes with entire safety; that they have probably their secret signs by which Romanists make themselves known. Of one thing there is absolute certainty, and that is, they have not benefited the Indian in his moral character; and the only ideas he has of God is, that he is some great "*Tié*" or great man.

But I have drawn out this much longer than I intended, as I meant to say a few words only. God bless you all in your great work, is the prayer of yours

Most truly in the Gospel,

M. A. WILLIAMS.

A NEW TESTAMENT BURNED.

The following extract is taken from a Report of one of the itinerant missionaries of the Board. It shows how Rome feels toward the sacred Scriptures:

"A respectable woman, now resident in the city of New-York, and who has four children in one of our Sabbath-schools, said to me, 'In the summer before I left Ireland, a Protestant lady gave my father a New Testament. He read it, and soon stopped going to "Mass" and "Confessions," and indeed he stopped swearing and drinking too. He was after a while taken sick, and we sent for a priest, and when he was come, he saw the Testament on a shelf near the bed, where my father always kept it. The priest took it up and opened it, and with much displeasure asked how long he had been reading that book? My father answered, "Long enough to read its thoughts several times." He then became exceedingly angry, *and threw the Testament into the fire*, and stood by and saw it burned up; and then said to my father that he might die; he would not anoint him, nor prepare him for death; and he went away. I saw in my father's case that the New Testament did not do harm. It did him good. It will not hurt my children, nor anybody else.

It will do them good, and I wish them to read it."

Rome's wrath, in this case, confirmed this woman, in respect for the Bible.

A MONTH'S LABOR OF A LAY MISSIONARY.

From a monthly report of a lay missionary who travels in one of the counties in Massachusetts, we take the following synopsis. He says:

"I have visited during the month 259 families, (Roman Catholics 185, Protestant 74;) traveled 117 miles, given away 6 Testaments, visited 28 schools, addressed 1,919 scholars. Pledged to temperance, where they were old enough to understand the nature of a pledge, 1,218. Written 17 letters. Read the Scriptures, and offered prayer in several Romish families, and distributed 270 tracts. I visited, also, the Roman Catholics in ——, and think my former visits there have left their mark. I visited ——, also, and where I was treated harshly last winter, now I am kindly received. I often find among the Romanists whom I visit, many who, like Nicodemus, go by night to the prayer-meeting. Tell the missionaries to keep sowing the seed. It will ultimately come up."

METHODIST PROTESTANT CHURCH.

At the meeting of the Annual Conference of the Methodist Protestant Church of the New-York and Vermont District, in Brooklyn, N. Y., in March last, after an address by the Rev. Dr. Fairchild, one of the Secretaries of the Society, the following resolutions were unanimously adopted, viz.:—

Resolved, 1st, That the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged in a work which calls for the co-operation of all sincere Protestants, and that it ought to be sustained by the sympathies, prayers, and funds of our church.

Resolved, 2d, That this Conference recommends to the ministers in its connection to preach to their respective charges upon the claims of the Society, and to take annual contributions for its treasury.

(Signed,) JOHN A. MORRIS, *Sec.*

Adopted at Brooklyn, March 16, 1857, at Grand-street Methodist Protestant Church.

ADULTERATION OF SACRAMENTAL SUBSTANCES.

A Catholic paper gives an account of an article published by a Dominican monk, on the "Falsification of Sacramental Substances." We know too well how everything is adulterated now. Bakers introduce into their wheat bread, plaster, sediment of potatoes, horse-beans, kidney-beans, rye, barley, and Indian corn. Now, the orthodox Roman doctrine is, that if the bread of the Eucharist (the host) is not made of perfectly pure wheat flour, the "real presence" does not exist in it. The Dominican father says: "Every sort of mixture, every adulteration which imparts its essence, renders the consecration good for nothing;" and he adds: "We must not disdain any precaution in such an important affair." He therefore commends very highly certain believers and priests who themselves make the paste for the host; and much more, certain Carmelites, who grind the wheat used for that purpose in their own house. The reverend father also examines the adulteration of wine, oil, wax, and incense—all which substances are used in the sacred ceremonies of the Papists.

How contemptible "Christianity" appears to the unbelieving world, when it is thus debased and materialized! It is impossible for us not to pity those who, if the *host* is pure, consume Jesus Christ—body, blood, soul, and divinity;

but lose all, if the paste has in it the least particle of the meal of barley, or of horse-beans, the presence of which annuls consecration.

The most useful and necessary science for the Romanist is chemistry; and a laboratory of chemists has an importance and authority greater than the church and the priests, and absolutely eclipses the less material science of philosophers and theologians.

IRISH MISSION IN PITTSBURGH, PENN.

The Board have for some time employed the Rev. Mr. Sinclair to labor among the Irish Romanists in Pittsburgh. The way having been open for it, the missionary extended his efforts to the Papal population of Alleghany City, which is separated from the former but by the Alleghany river. We are happy to know that he does not labor in vain, nor without the sympathy of Christian people in the place of his residence. That his efforts are attracting attention and meet with approbation is indicated by the following paragraph, which we recently clipped from one of the secular papers of Pittsburgh. The mission, though not more prosperous, nor doing more good, than many others under the care of the Board, is doing well. But read the paragraph. Here it is:—

"A New Movement.—Rev. J. Sinclair, whose missionary efforts and works of benevolence have been so eminently productive of good, has in view another commendable scheme, new in this vicinity, which it is his intention to put in operation as soon as possible. He contemplates opening the building in which he holds his Sabbath-school, located on the corner of Tunnel-street and Pennsylvania Avenue, in the Third Ward, one day in every week, for the purpose of giving instruction in sewing, reading, and writing to the destitute and neglected female children of that vicinity, and otherwise administering to their wants. The requisite number of ladies to teach the children he expects to find in this and Alleghany City, and intends, if possible, to select them irrespective of religious denomination; and, if we are right in the generous opinion we have formed of the fair sex of our cities, there will be no difficulty in finding willing hearts and ready hands enough to embark in this truly charitable enterprise."

MISCELLANEOUS.

THE ASSASSINATION OF ARCHBISHOPS BY PRIESTS.

A great sensation was occasioned by the recent murder of the Archbishop of Paris. While he was in his gorgeous paraphernalia, in a solemn procession, he was stabbed to the heart, in the precincts of a church, by a furious priest who had been deprived of his functions. The behavior of the priest, while on trial for this crime, was frightful. He overwhelmed the judges and the law-officers with torrents of abuse, and it was repeatedly necessary to drag him out of court by main force. After his condemnation, he was kept in a strait-jacket till led forth to execution, continuing his turbulent behavior, till the axe of the guillotine fell and cut off his wretched career.

Since then, another Archbishop, the metropolitan of Motera, in the Neapolitan province of Basilicata, was assailed by an infuriate priest, and severely wounded; while a canon, who rushed to the rescue of the prelate, was shot dead upon the spot.

The London *Record* states, on the authority of a member of the British Parliament, who had mingled much with the people of France, that the prevailing sentiment is, that there will ere long be another political earthquake; and that when it comes, it will swallow up the priests. The priests, aware of this peril, are many of them preparing for it, by discontinuing to shave their tonsures, and by providing themselves with the dresses of laymen to be used as a disguise.

The writer of these lines has repeatedly heard natives of Rome, in Rome itself, declare that if there were ever to come another revolutionary outbreak in that city, there would be a general cutting of the throats of all the priests. And when he expressed his horror at the thought of such an indiscriminate butchery of this hated class, and declared that it would excite the indignation of all Protestant people, those Romans could hardly believe him to be in earnest, or that he was really a Protestant. During a residence of many months in Italy, he never but once saw a priest and a layman walking together in the streets. The clergy live wholly by themselves, and are wholly isolated in the midst of a community which abhors them as instruments of oppression and tyranny. Alas for them, in the day of popular vengeance!

The execution of Verger was a scene of great horror, owing to his desperate resistance. Numerous applications were made by individuals for an opportunity to convert him. One lady was very importunate that the chaplain of the prison should contrive to make Verger *swallow* a certain small medal, which would be sure to convert him! At any rate, she was for having it hung upon his clothing without his knowledge; for if it but touched him in any way, it must bring him to repentance! And this superstition in the latter half of the nineteenth century, in highly civilized Paris!

AGREEMENT OF BRAHMANISM AND ROMANISM.

The *Journal des Bruxelles* is a holy champion of the clerical party. Still it does not hesitate at times to amuse its readers with a morsel like this, which is printed in its number for the 21st of October last:

"It is read in the *Bibliothèque Orientale*, that a poor Hindoo, having been released from the cares of this world and from a scurvy wife, presented himself at the gate of Brahma's paradise.

"'Have you been through *purgatory*?' asked the god.

"'No! but I have been *married*.'

"'Come in, then; it is all the same.'

"At this moment arrived another man, just defunct, who begged of Brahma to be permitted to go in also.

"'Softly, softly! Have you been through purgatory?'

"'No! but what of that? Did you not admit, a moment ago, one who had not been there any more than I?'

"'Certainly; but he has been *married!*'

"'Married! who are you talking to? I have been married *twice!*'

"'Oh, pshaw!' replies Brahma, 'get away! Paradise is not the place for *fools!*'"

From this wondrously edifying tale, it appears that Brahmanism and Popery agree in holding the heathenish notion of purgatory, and also in pouring contempt on the holy state of matrimony,

which the Word of God declares "is honorable in all." Brahmanism, however, is less inconsistent than Popery, which, while it systematically degrades a union which God has consecrated from the foundation of the world, still falsely makes it one of her seven sacraments.

We see the same inconsistency in another aspect. While all Rome adores the Virgin Mary as a goddess, the priests and monks habitually treat all her sex as polluted beings. Last winter, an American lady at Rome was exploring the grand old church of *Santa Croce di Gerusalemme*. This was founded by the empress St. Helena, mother of Constantine, the discoverer of the true cross, according to legendary tales, and a mighty benefactress of the church. The lady wished to enter the chapel of St. Helena in the crypt; but was prevented by a priest, who told her that women could only enter there once a year on pain of excommunication. The lady remonstrated in a lively way. "Strange," said she, "that your church, which is under such obligations to St. Helena, and still more to the Holy Virgin, should subject all their sex to such indignities as these!" The old priest, with a laugh and a shake of the head, replied, "Well, the way the church treats the women *is* queer!"

AN EX-PRIEST CONDEMNED.

The *Gazette de Liége*, of Nov. 28th, says that the Court of Assize at Ghent was occupied, in its session of the preceding day, with the case of *De Geest*, a renouncing priest, and now an evangelical missionary. The accused failed to appear, and was condemned to two years' imprisonment, and a fine of five hundred *francs*. The Court decreed the confiscation of his book. The same *Gazette*, in its number for Dec. 7th, says again, that the Court of Assize for East Flanders, in its session of Tuesday, tried this ex-priest for having sold and circulated at Ghent, a writing entitled, "The Secrets of the Confessional," tending to the reproach of religion and the corruption of morals. It was for this the above-mentioned penalties were imposed upon him. It further appears that De Geest was never an evangelical missionary, having never had any ecclesiastical vocation, except that of a priest of Rome. If, in the judgment of the Flemish courts, an exposure of the ordinary secrets of the Popish confessional "tends to the reproach of religion and the corruption of morals," then what must be the natural and inevitable tendency of the confessional itself! Its corruption is its protection. It is too bad to be described as it is. "For it is a shame even to speak of those things which are done of them in secret."

MORALITY OF THE THEATRE.

There is in France, the land of theatres, a commission appointed by public authority to decree a considerable annual prize to the best dramatic composition that may have been produced during the year. For three years, however, the commission has not been able to discharge this duty. Last year, the report of the commission, drawn up by M. Sainte-Beuve, states that, as was the case in 1854 and 1855, they did not find a single theatrical piece which fulfilled the required condition, viz: "that it should be of a nature to instruct the laboring classes by the propagation of wholesome sentiments, and the spectacle of good examples." Of talent, of spirit, of *interesting faults*, there is abundance; but of true morality there is nothing. This is the judgment of a com

mission composed of Messrs. Lebrun, Mérimée, Scribe, Nisard, Camille Doucet, Rolle, Théophile Gautier, Edouard Thierry, Sainte-Beuve, and Cabanis. See *Moniteur* of December 29th, 1856. These gentlemen are among the chief *literati* of France, and some of them are famous play-writers themselves! Is not this fact a striking condemnation of the theatre in a religious and moral point of view? The commission seem to give up the theatre as a "school of morals;" for their report closes with a request to the Government to strike out morality from the programme, and to restrict them to the duty of crowning only art and talent!

ANNUAL SERMON.—ANNIVERSARY.

The Annual Sermon before the AMERICAN AND FOREIGN CHRISTIAN UNION, will be delivered in this city by the Rev. Dr. FORSYTH, of Newburgh, on Sabbath evening, the 10th of May next, in the Fourteenth-street Presbyterian Church (Rev. Dr. Smith's,) corner of Fourteenth-street and Second-avenue. The services will commence at half-past 7 o'clock.

The Anniversary exercises will take place on Tuesday, the 12th of May next, at 10½ o'clock, A. M., in the Central Presbyterian Church, (Rev. Mr. Wood's,) No. 408 Broome-street, between Broadway and Centre-st., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The public are invited to attend.

We have a large amount of matter on hand for the Home Field, which is necessarily crowded out. In the next number we shall appropriate more space to it. We hope also to find room for a number of excellent communications received from valued correspondents.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MARCH TO THE 1st OF APRIL, 1857.

MAINE.

Washington. Calvin Starret,	$10 00

NEW-HAMPSHIRE.

Claremont. Dea. T——, per Rev. R. F. Lawrence,	5 00
Nelson. Rev. Adonijah Cutter, in part L. M.	10 00
Amherst. Benevolent Association,	21 54
Hollis. Cong. Church and Society,	29 91
Manchester. Franklin-street Ch. $10; David Gilles, Esq. $30, to make himself a L. M.	40 00
Derry. First Church,	8 25

VERMONT.

South Woodstock. J. Smith,	5 00
Hinesboro'. Cong. Church,	17 00
Williston. Cong. Church,	17 32
Charlotte. Cong. Church.	12 00
Winooskie. Cong. Church,	4 13
Corinth. 1st Free Will Bapt. Church,	5 00
" 2d Free Will Bapt. Church,	2 46
Thetford Centre. Free Will Bapt. Church,	18 50
East Randolph. Free Will Bapt. Church,	8 18
South Tunbridge. Cong. Church,	4 40
Randolph Centre. Cong. Church,	12 75
West Randolph. Cong. Church,	6 10
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" Central Church,	77 00
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" Old South Church, to make Rev. Jacob M. Manning a L. D.	100 64
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